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prisoner at Caesarea, A. D. 58-60, would make this tolerably certain. (4) In what language were these evangelistic fragments written? The difficulties are many in the way of supposing them to have been in Greek. Grant that they were written in the then language of Palestine. This hypothesis bids fair to explain many variations in the Synoptical Gospels—that they are variant translations of a common Hebrew or Aramaic original. Without going into the question at large, the six cases cited above in St. Paul's epistles are examined and of them three bear out the hypothesis, 1 Thess. 5: 1-8; 1 Tim. 5: 18; 1 Cor. 2: 24. Therefore it is concluded with much probability that St. Paul used an Aramaic Gospel.

An ingenious argument which suggests much but which as it stands is based on too few facts to claim much credence. The cases cited are, however, very interesting.

Book Notices.

First Corinthians XIII.

The Greatest Thing in the World. By Henry Drummond, F. R. S. E., F. G. S. New York: James Pott and Co.

This charming booklet with its enigmatic title contains Mr. Drummond's exposition of the thirteenth chapter of I. Corinthians. As is the case with all his writings it is simple and clear in expression, evangelical and freshly so in thought, intense in the emphasis of conviction. The division of the chapter is into three parts, the Contrast, the Analysis, the Defence. The Analysis is, of course, that which receives the most attention, and in the keenness of its distinctions and the closeness of its application is admirable. One can do little more than urge all to buy and read the book and then to read it again. The latter suggestion scarcely need be made.

God in His World.

God in His World. An Interpretation. New York: Harper and Brothers.

The author of this book prefers to remain unknown, because, it may be, the general position of the book is too decidedly original to be handicapped by the mention of some familiar name in the theological world as its author. The title fairly represents its contents. The history of God's revelations of Himself in the world of nature and of men is traced from the beginning to the present time. This history is considered not in the dry light of scientific investigation but is suffused with the warm glow of intellectual and religious feeling. The leading idea is that the natural and the supernatural are one,—all is natural because all is supernatural—all is supernatural because all is natural; the universe is not divided into hemispheres. Nature is personified and glorified. Natural law is spiritual law. The principles governing the two worlds are not analogous but identical.

The book is open to severe criticism but any criticism fails to reach the secret of its strength. It fascinates the reader who will submit to be led through its mystical and subtly thoughtful passages. The style is delicate and flowing. There is much insight into life and the history of religious thought. The Bible suffers many new interpretations, some illuminating, some disappointing. All is exceedingly suggestive, dangerously so, many would think. The author deprecates system as partaking of human infirmity and yet is rigidly systematic in the development of his ideas; he inveighs against intellectual ability as short-sighted and yet has written one of the acutest speculative treatises of our age. One does not care to classify the book. It does not invite attack. Its tone is irenic and spiritual. No one can fail to enjoy and profit by it, if it be read with single eye and open heart. One's conception of the unity of things, of the immanence of God, of the meaning of the incarnation and the power of the spiritual Christ will be broadened and beautified by a thoughtful study of this remarkable book.

Revelation.

The Nature and Method of Revelation. By Professor George P. Fisher, D. D., LL. D. New York: Charles Scribners' Sons. Price \$1.25.

This is a book the larger part of which discusses one of the most important questions of theological study. What is Revelation? has greatly concerned the minds of students for the past twenty-five years, when the new spirit and methods of biblical research have been so fundamentally altering our conceptions of the Bible. Can the old ideas be maintained in the face of these altered conceptions? Does revelation mean the same to us as to those of the last century? The reply, as found in Professor Fisher's book, is clearly in the negative. The thought of the historical progress of revelation in the Bible, of which so much is made in these chapters, is one, the working out of which into its details has been the task of this generation. It is the most popular feature and perhaps the most useful service of these papers, (for they originally appeared as monthly papers in the pages of a popular magazine) that they have presented in simple and pleasing style this most fruitful conception, that, within the Bible itself, there is a progress from age to age in the thought and apprehension which men had of God and religious truth in Bible times. One need not call attention to the almost revolutionary influence which this idea, thoroughly grasped and applied in theological science, is bound to exercise upon the great problems of religion. The many intelligent persons who read this work will have their own religious horizon broadened and the landscape quite changed by contemplating things from this new point of view. Besides these articles on Revelation, Professor Fisher gives us some more technical articles on New Testament subjects, such as the origin of the Gospels, the Parousia, Huxley on the Gospel narratives etc. They are clearly written, and while scholars would not agree that they are in all respects satisfactory, they indicate that the writer is a well-informed and independent thinker. Indeed the versatility of Professor Fisher as shown in this volume is quite surprising, especially when we remember that he is most widely known as a student of Church History. Here he appears as a theologian and biblical critic of no mean ability. His book is one of permanent value.